

Christian Secretary.

HARTFORD, FRIDAY, DECEMBER 3.

Dr. Bushnell on Christian Nurture.

We have endeavored to give our readers as correct an idea as our space would allow, of Doctor Bushnell's theory of Christian Nurture, with the place it affords for the doctrine of Infant Baptism. By virtue of the "organic connection" subsisting between parents and children, he presumes that the child of truly pious parents is to "grow up a Christian." Hence, such a child is "presumptively a believer." Hence again, it is proper that he should be baptized. But, as we have intimated, we think the true inference is that the child should be only *presumptively* baptized—that is, his baptism, like his faith, should be reckoned as included in that of the parent. (Any other baptism for an infant, we regard as a *presumptuous* baptism.) Yet surely this should not preclude or invalidate his obligation to be *actually* baptized when he comes to be an actual and avowed believer.

We wish, however, to present two or three cases which may serve still further to test the principle involved in Dr. B.'s view of "organic unity" as related to the question of baptism. We will presume that we believe in the existence of a very close and intimate connection between the parent and the child, involving a most weighty responsibility. A powerful influence is continually radiating from the parents—they are constantly diffusing an atmosphere around them which the child breathes, by which he is moulded and guided, and by which his whole future destiny may be shaped—and this aside from any purposeful control or direction put forth by the parents. If the union of a family is such a bond, with the homogeneity thence resulting, is it all that Dr. Bushnell means by "the organic unity of the family," we admit it—we must, for it is true—and we wish every Christian parent could believe it—and we wish every Christian parent could be made *propagator* to realize it. But what of all this as a warrant for infant baptism?

Suppose now, (a case of not infrequent occurrence,) that a Christian family takes a child from the almshouse, mainly for the sake of its services in the family, but of course expecting to provide for it and to give it a home. In general, they will select a child of the best disposition that can be obtained—the most docile and easily moulded and guided. Let such a child be translated into a Christian family, and if the master and mistress are what they ought to be—if they are shedding around them an atmosphere of holy love, and conducting towards that child with all Christian kindness and fidelity, there is ground for a very strong presumption that it will become a Christian. The question is, as that child is sharing so largely in the "organic" blessings of the family, shall it be baptized as a "presumptive believer"? If not, why not? The analogy of household consecration under the Abrahamic law would require it, for that included such servants as properly pertained to the household; and the "organic connection" of which Dr. B. speaks, is not a *casual* connection, or mere blood relationship. But if such a child, though the offspring of unbelievers, may be baptized upon the faith of its Christian sponsors, then we have really a "wide and effectual door" for the special use of the "lantern," shall we say?

Take another case, presenting the matter in yet a different aspect. Suppose a family of several children, whose parents have lived in unbelief, unconverted until the children have all emerged from the state of infancy, when, at length, the parents are converted to the faith—for Dr. Bushnell does believe in adult conversions, although he does not like the "jettison" theory of conversions, i. e. conversion under a special and sudden divine agency. Now the question is, what shall be done with these children? May all or any of them be baptized upon the new faith of their parents? If so, the "organic connection" scheme is utterly at fault, for the whole (or at least the main) weight of that influence has gone upon the side of unbelief, and the children cannot accordingly be reckoned *presumptive* believers. But if the family of children, all and singular, may not be admitted to baptism upon the responsibility of the parents, then a very grave question arises. It is this—at what age shall the dividing time be drawn? In other words, precisely how old or how young must a child be at the time of the parent's conversion, to warrant it as a presumptive believer, or a potential convert? Dr. Bushnell scouts the question as to the time when a child's moral agency commences, as involving a very "clumsy supposition." The separation of the child's moral agency from that of the parent, he says, is gradual. "He passes out by degrees, through a course of mixed agency, to a proper independence and self-possession." But we ask if the case we have supposed does not lay quite as nice (not to say "clumsy") a question fairly at Dr. Bushnell's door? Will he dispose of it?

Dr. B. argues infant baptism from the analogy of Jewish proselyte baptism—a practice which, he is confident, must have existed at the time of Christ's personal ministry. In the conversation with Nicodemus, (John iii.), he thinks there are evident allusions to it. (We do not believe any such thing, but let that pass as a difference of opinion.) In the case of such proselytes, we are told, when the parents were received, the children, young and old, all came with them, and all were baptized together. But how the Dr. can reason from this analogy, and yet maintain unimpaired his theory of organic influences, we do not understand. Shall a youth of fifteen or twenty years be reckoned potentially converted because his father has just been really converted? So the argument from proselyte baptism would imply. But if this be so, then the argument from organic connection and organic influence is fairly turned out of doors, for as the youth has grown up under the influence of the parent's unbelief, he must be reckoned, to say the best of him, *potentially unconverted*. Here is a dilemma from which we see but one way of escape; and that is, through "the Baptist doctrine of individualism." We respectfully invite the Doctor out at that door.

Now it will be perceived that these are not imaginary cases. They are such instances as are continually occurring, and they bring some of the prominent features of the new theory to a practical test. And after all, we do not see but that Dr. Bushnell's new light is quite as much an *ignis fatuus* dancing over a quagmire, as any of the old guides to infant baptism, which the Dr. himself has exploded. He expresses it as his "settled conviction, that no man ever objected to infant baptism, who had not at the bottom of his objections, false views of Christian education." But even if

we put Dr. Bushnell's own views of Christian education at the bottom, the doctrine of infant baptism stands no better than before. Whatever of truth there is in his theory, will harmonize better with the Baptist doctrine of believers' baptism, than with any doctrine of infant baptism—which is no more than saying that truth always harmonizes best with truth. And what there is of error in his views, will hardly afford Pedobaptism any better countenance—which only confirms the sentiment that error is very likely to be inconsistent with itself. Dr. Bushnell insists that if he is not right, the Baptists are right—Dr. Tyler insists that Dr. Bushnell is not right—we believe they have both spoken the truth here, and we should hardly be treating the distinguished doctors with becoming deference, if we did not accept the inference. We respectfully suggest that it presents a very happy medium for "dissolving their conflicting opinions into unity."

"The Baptist doctrine of individualism," as we hold it, is simply that contained in the declaration, "So then every one of us must give account of himself unto God." It is, that every person, young or old, is to be reckoned with and treated according to his own individual condition, and character, and conduct. True, we are none of us at any age independent of external circumstances and influences and connections. Even such a man as Napoleon, who at one period of his history, scorned to make allowance for circumstances, proudly boasting that he "always made circumstances," soon found that circumstances could *unmake* him, as to character as well as condition. Yet all the time he was Napoleon Bonaparte and nobody else, and as such he was responsible. Whatever influences, organic or otherwise, may help to determine or to shape our character, each person is none the less himself, and none the less accountable for himself. Hence every one is responsible for his own compliance or non-compliance with Christian obligations.

Among all the influences and connections by which character is formed and moulded, we agree that there is none so interesting—none so potent for good or for evil, as the parental relation. On this subject Dr. Bushnell has uttered some weighty truths, and we wish they could be laid upon every parent's conscience. But that there is any such "organic unity" as to warrant the baptism of one member of a family upon the responsibility of another, is a mere groundless assumption. Indeed, were it made merely "presumptively true," it would be *absolutely certain* that the child of faithful and pious parents would become a believer at the earliest possible period in his life, that would afford no reason for baptizing him until he was capable of evincing his own piety, and then we should urge upon him the duty of being baptized upon a profession of his faith. The injunction (Acts 2: 38, 39), "Repent and be baptized, every one of you," &c., we believe to be as applicable to an unconverted assembly may be, as when it was originally uttered. And although Dr. Bushnell has referred to this passage among his arguments, yet taking it all together, it is as wide of any support for infant baptism as the first verse of the first chapter of the first book of Chronicles. Perhaps the Doctor will agree with us here, inasmuch as it just occurs to us that the verse last-mentioned does bring into view an *organic connection*.

We have thus far considered the new theory simply as connected with the baptismal question. We may hereafter present it in some other of its aspects. And yet we are not sure that this will be necessary. The ever-varying grounds upon which infant baptism is predicated, and the conflicting reasonings by which it is defended, furnish an instructive lesson, and we cannot doubt the final issue. If Dr. Bushnell's system prevails to any extent, it will make sad work with the current standard of Pedobaptist manuals and catechisms. Indeed he more than intimates that he has brought in an ark before which all the old Dragons must fall. We can hardly think they will do this quietly and unresistingly, even under the lash of Dr. Bushnell's keen "Argument," and we have a little curiosity to watch the conflict. It may be that the concussion of the old and the new schemes will yet be effectual enough to bring them all tumbling to the ground together.

Unitarianism.

The doctrine of Unitarianism is not destined to flourish for any great length of time in a particular place, hence the necessity of keeping it alive by transplanting it in different soils. For a number of years Boston was the center of Unitarianism in the United States, but it seems from the confessions of Unitarians themselves that it is on the decline there; but its advocates are striving to sustain it in other places. The great obstacle to the success of Unitarianism is its want of vitality. There is no life-giving, spiritual principle in it. It is but a mere code of morals, and as destitute of the life-giving power of the gospel as the pages of the sutra book. The human heart requires something more than this in order to give it the right momentum on the side of truth and virtue. Nothing short of a radical change of the affections, from hatred to love is sufficient to place the Church of Jesus Christ upon a sure foundation. "Whosoever shall drink of the water I shall give him, said the Saviour, shall never thirst, but it shall be in him a well of water springing up into everlasting life." A cold morality can never produce this effect on the hearts of men, however inviting it may at first sight appear, or however urgently and enthusiastically it may be presented. It is destitute of life, and can produce no more effect on the heart than the morals of Confucius or Seneca; and the natural consequence is just what might be expected—a transient and sickly existence.

The Rev. Mr. Fosdick, late pastor of the Hollis street Unitarian Church, Boston, in his farewell discourse, which has since been printed, admits that "Boston is fast losing its character as a city of Unitarians," and attempts to account for it as follows:

"The truth is that throughout the city the wealthy class, those on whom it has been said that Unitarianism has more relics, have been lately dying out. The rich resort to the suburbs, or to the remote country, determined to escape the din and discomfort which business has created, and is continually increasing, in this prosperous, but crowded community. There can be no question that Boston is fast losing its character as a city of Unitarians. The population which departs, costs Unitarianism more than is compensated by that which enters."

The Rev. Charles Van Loon, formerly pastor of the Baptist Church in Westfield, Mass., died at Foughkeepsie, on Sunday evening, Nov. 21. He was prostrated by a fit which terminated fatally before morning.

Dr. Baird's Lecture.

Dr. Baird, agent of the "Foreign Evangelical Society," delivered a free lecture on Monday evening, last week, at the Centre Conference Room, to a crowded and attentive audience. It was designed as an introduction to a course on "The Governments of Europe."

Dr. B. commenced by disavowing any mercenary motives in delivering these lectures. He had spent several months recently in Europe, at his own expense, and was only desirous of repaying the money which he had borrowed, to enable him to do so. The audience might expect familiar conversations on Europe, rather than systematic lectures.

Europe, he remarked, was the most interesting portion of the world. Although it contained but about 3-4 millions of square miles, or one thirtieth of the land surface of the globe—the whole land surface being 52,000,000 of square miles—yet she contained from one quarter to one third of the whole population of the world, and nearly all the advanced civilization of the world was comprised in the Western half of Europe—Russia and Turkey the Eastern portion, being still in a half civilized state. The nations of Europe are easily distinguished from each other by their faces, costume and language. There are thirteen separate languages, leaving out the mere dialects; but these thirteen can easily be reduced to three, in their origin, viz:—Those derived from the Latin in the southwestern portion, comprising the French, Spanish, Portuguese and Italian, and spoken by about 70 millions, from the Teutonic in the northwestern, comprising the German, Danish, English and part of Austria, spoken by about 80 millions; and from the Slavonic in the Eastern, as the Russian, Polish, and Swedish portion of the Austrian. The latter element of consanguinity with Russia would tend, at no distant day, to the merging of the Slavonic portion of Austria into the Russian Empire. The Latin nations are still mostly Roman Catholic. The Teutonic—Protestant—and the Slavonic of the Greek Church.

There are in Europe 22 Kingdoms, 32 Duchies, 8 Republics, and 4 Principalities; making, in all, 66 governments. Nor will this appear to be a large number, when we recollect that but a short period has elapsed since there were 360 independent governments in Germany alone. The tendency is constantly towards consolidation. There can be no doubt that Germany will some day be under one government; so of the Italian States.

Although there are but 22 Kingdoms in name, there are in reality 54, as the Duchies are ruled by kings, the difference being only that the Dukes do not take the title of King. Of these governments, 46 out of the 66, have written constitutions, viz: 15 Kingdoms, 23 Duchies, 8 Republics. At the period of our Revolution there were but 3 constitutional governments in Europe, so rapid has been the progress towards freedom. There is no danger of going backwards, but on the contrary other states will, no doubt, soon possess constitutions. The Pope will in all probability grant one to his subjects, and so of others.

There are, at present, 3 female Sovereigns in Europe, to wit: the Queens of England, Spain, and Portugal. Their husbands are, out of courtesy, called Kings, but they have nothing at all to do with the government. They are simply husbands of their queens. Victoria is what might be called a *suave woman*—quick of apprehension—proud—though this is not much to be wondered at, when we consider that she is the head of the most powerful nation of the world—no wonder her little head gets giddy sometimes. The Queen of Spain is an interesting woman. Dr. B. saw her about the time of her marriage. She was then 16 years old, but looked to be 25. Of the Queen of Portugal nothing need be said, except that she is *enormously large*.

Among the monarchs, there are men of decided talent. The first for ability is Louis Philippe. The King of Prussia is also a man of talent. The Emperor of Russia, the King of Sweden, the Pope and several other of the potentates of Europe, are also decidedly superior men. According to Dr. B. the King of Naples bears off the palm for profligacy, though several others are vicarious.

Louis Philippe is a remarkable man. He is the son of the infamous Duke of Orleans, who perished at the hands of Robespierre during the French Revolution, so justly, i. e. if ever a man dies justly by violence. At the time of his father's death, the present King of France, then 22 years of age, was in the army and had distinguished himself as General in several battles. He had received an excellent education in Paris previous to entering the army. On learning the danger to his family, he fled into Belgium, where he was employed, and has been frequently stated, at school teaching, but as professor of mathematics and English in a College. Still fearing his enemies, he went into Germany, and thence to Copenhagen. A beautiful anecdote is related of him in connection with Rev. Mr. Monod, a Protestant minister and father of four sons, Protestant ministers, whose names are so familiar to us.

While in Copenhagen, Louis Philippe was compelled to appear in disguise, and was in the habit of calling upon Monod, who little knew his real character. On one occasion the character of the Duke of Orleans was introduced, and Louis Philippe remarked, "I hear he was a bad man, to which Monod replied that it was so said, but added he, 'I do not think it can be so bad as it is reported, for I hear that he has a son in the army who is a pattern of excellence, and I do not think it could be so, if the father were as bad as they say he is.' No doubt these words, so innocently spoken in his presence, sunk deep in the young man's heart, and confirmed him in virtue.

Many years afterwards, while on the throne of France, he testified his respect for Monod by sending for him. From Copenhagen he came to this country, visiting every part of it. Dr. B. has heard him relate with great glee many incidents connected with his visit to us. The King is an excellent father, bringing up his family with great care. No whisper has ever been heard against his private character. Lafayette made him King, and lived long enough to deplore it. The sons are not equal to the father. The oldest now living, the Duke de Nemours, has been appointed *Regent*, in case the king's present, now nine years old, should not be of age when the present King dies, an event highly probable, though the King, now above 70, is hale and hearty, and may live twenty years or more.

Nemours is haughty and proud, and very unpopular. He cannot rule France well. The King of Prussia is about 54 years old. He is ardently devoted to the good of his subjects. He is a Protestant, evangelical in his sentiments, and seems to

be a sincere Christian. He expresses a lively interest in the spread of Christ's kingdom in America and elsewhere. He is a man of great information, but does not get time to read much, to compensate for which Baron Humboldt, the most learned man in the world in every department of knowledge, has a seat at the king's table, which he occupies or not, just as he may fancy. Humboldt imparts to the King in conversation, all sorts of knowledge, dining with him generally two or three times per week. Talleyrand was in the habit of getting knowledge in the same way. If any new work came out, which he was desirous of becoming acquainted with, he would send for some young lawyer whom he supposed had read it, and question the contents out of him. In this way he could talk very learnedly about them without having the trouble of looking at even the cover himself.

The Emperor of Russia is also a man of superior attainments. His great mistake is in making his government too military. His son, the young Czar or Cossar, is about 30 years of age, and is even superior to the father. He is a most amiable young man. Dr. B. has conversed with him about Russia and this country. He expressed great interest in our country, and deplored the state of Russia, in comparison with it, expressing a most ardent determination and desire to have Russia advance in civilization. He is devoted to the internal improvement of Russia, and is now interested in the great Railroad from St. Petersburg to Moscow. Dr. B. thinks Russia is as well governed under the autocrat as it could be. They are not prepared for a better form of government. Dr. B.'s remarks concerning other Sovereigns, court etiquette, manners, &c., we must pass over, by merely saying that the kings, on ordinary occasions, dress but little, if any better than a well dressed citizen here; that the great men of Europe are more easily approached than the *would be* great men here—mark the qualification *would be*—the really great men here are as well mannered as in Europe. There, nothing would be said or done to injure the feelings of any one; but here, how often do we see men put on airs of importance, and offend by a disregard of the feelings of others.—We have by no means touched upon all the points of Dr. Baird's lecture, and may have mistaken him in some things. There was a good deal of agreeable gossip to which the audience listened with pleasure.

Prayer for Congress.

Monday next is the day fixed by law for the meeting of Congress. The session will, undoubtedly be one of extraordinary interest; important questions will come up for consideration, the final settlement of which will have an important bearing for well or woe upon the interests of the nation for years, perhaps generations, to come. We are pleased to notice in several of our religious exchanges the importance of prayer for Congress urged upon the Christian community. The suggestion is a valuable one, and we trust it will be responded to by "all who love our Lord Jesus Christ in sincerity." In a government like ours, where every man constitutes a part of it, there seems to be a peculiar propriety in praying for those to whom are entrusted more directly the affairs of the nation.—The duty of praying for rulers and all in authority, is too much neglected, we fear, although expressly enjoined on Christians by the Bible. The *Christian Intelligencer* recommends a special prayer meeting throughout the land, to invoke the blessings of heaven upon the councils of our nation, for the speedy termination of the war in a lasting peace. If we expect the continued smiles of a just and righteous God upon our nation, there is, most certainly, occasion for earnest prayer.

The English Church.

The opposition to an Established Church in England appears to be on the increase, and there is a probability that the people will, at no very remote period, be relieved from the oppressive tyrannical power, by which they have groaned for centuries. Fifty millions of dollars annually is an enormous sum to wring out of the people for the support of a Church for which a majority of them have little or no sympathy. The voluntary principle is the correct one in religious matters, and to this principle, public sentiment in England is rapidly tending. An exchange paper before us says:—"The friends of free religion in England are in good heart. The Anti-State Church Society, which, from small beginnings, has grown to be a powerful body, held a meeting a short time before the sailing of the *Calcutta*—Dr. Price, the editor of the *Eclectic Review*, in the chair. Among those by whom the meeting was addressed, were Rev. Mr. Burnett, John Seoble, Rev. Howard Hinton, Col. Thompson, and Mr. Miall, editor of the *Nonconformist*. Mr. M. is reported to have said that he verily believed that two more Parliaments, lasting their natural term, would be sufficient for carrying the objects of the Association. The subject had taken a deep and lasting hold on popular sympathies—common sense estimated it rightly—and the time would soon come when the people of that country, would bear the thralldom of a State Church no longer.—The establishment was doomed—nothing could save it. The reason, the common sense, the feeling of justice, the religion of the 19th century—all declared in the face of heaven that it was a monstrous wrong, and should not be. One potent consideration, which cannot fail to make its way in a country like England, was the great economical benefits of a divorce of Church and State. If the eleven millions sterling now annually devoted to keeping up an ecclesiastical standing army were to be applied to civil purposes, it would create a state of finances that would justify a vast decrease of oppressive taxation. Right or wrong, this is an argument which will be apt to be felt."

Home Mission Society.

ILINOIS. TWENTY-THREE missionaries and an exploring agent or superintendent have been laboring in Illinois since the first of May with the commission of the American Baptist Home Mission Society.—Their services have been acceptable and beneficial to the churches, some of which have enjoyed much prosperity. This may be said particularly of the churches in Peoria, Rev. H. G. Weston, pastor; Upper Alton, Rev. W. W. Denison, pastor; and Paris, Rev. G. W. Riley, pastor. Several of those churches are engaged in building, or enlarging their meeting-houses with encouraging prospects of avoiding the embarrassment of heavy debt when completed. Among them are those in Batavia, Rev. Ira Dudley; Oxford, Rev. C. E. Tinker; Jerseyville, Rev. E. Dodson; Georgetown, Rev. H. S. Gordon; Decatur, Rev. B. Carpenter; Naperville, Rev. A. Gross; and Springfield, Rev. J. S. Bailey. At Springfield (which is the capital of the State) the church own a beautiful lot in the very center of the city, within a few rods of the state house. Their exertions to accomplish the important object before them are commendable in an unusual degree, and it is believed that in their final success a foundation will be laid for great and permanent benefit to themselves and usefulness to the community.

The church at Naperville has risen within a very few years from a mere handful to become a numerous and strong church; and within two years, while receiving the aid of this society, they have not only completed their originally small house of worship, but have since, from necessity, enlarged and very much improved it.

The churches in the North District Association were for a few years past "on the downward march," and at the same ratio at which they had been declining would, in five years more, have lost their vitality. Several of them have been supplied during the past year by Rev. E. Dodson, and they are now improving. The prospects have brightened and are brightening in all of them. One of those churches was situated in a thriving town, but had become so weak they could raise but about seventy dollars for the support of a minister. They now have a good pastor, raise three hundred dollars per annum for his support, have repaired their meeting-house at an expense of between three and four hundred dollars, and are in various respects prospering. This great change is attributed in a good degree to the influence of a blessed revival of religion. Another church in a new but very promising village are building a neat brick meeting-house and have just obtained a talented, faithful pastor whom they will support with a little missionary aid.

The church in Washington, Rev. W. T. Bly, pastor, has enjoyed a time of refreshing from the presence of the Lord, and several have been baptized and added to the church.

The cause is prospering in Illinois, and though that field is very large, presenting very much labor to be performed, and many difficulties to surmount in its performance, the tokens of Divine approbation of what we are doing there are so numerous, we can but feel encouraged.

A Just Sentence.

The Hon. Neil S. Brown, of Tennessee, in his inaugural address as Governor of that State, uses the following language in reference to National sins. The truth of the sentence will not be disputed even by Mr. Brown's constituents, yet they would be slow to acknowledge that his remarks will apply to themselves as "disregarding the claims of justice and the injunctions of the Christian religion" on account of their holding their fellow men in illegal bondage.

"Claiming as full an exemption from superstition as most men, I firmly believe, and take pleasure in announcing it, that no State can prosper in a long career of true glory, in the disregard of the claims of justice, and the injunctions of the Christian religion. A flood tide of apparent prosperity may come, filling for a time, the avenues of trade, and satiating the cravings of taste and curiosity, yet sooner or later it has its ebb, and other cloy with its abundance, or leaves the void greater than before. History is a silent but eloquent witness of its truth, and from her undying lamp sheds a stream of increasing light along our pathway. The fabrics of ancient greatness, built by injustice, and consecrated to ambition, are now fitting shadows before us, starting up from behind the broken pillars and falling columns that were reared to perpetuate the genius by which they were wrought."

TAKING THE VEIL.—We learn from the Cincinnati Catholic Telegraph, of the 19th inst., that three young ladies, two of them natives of that city, removed the white veil in the convent of Notre Dame. Also, that a very accomplished lady, one of those who have been educated in the East and sent out to the West under the patronage of Gov. Slade, having recently joined the Catholic faith, will shortly commence her novitiate in the same institution.—*Exchange paper.*

We don't believe that part of the above story relating to the "very accomplished lady" who went out West under the patronage of Gov. Slade. It may be true, but we suspect it was written more in malice towards the young ladies who have gone West under the patronage of Gov. Slade, than a strict regard for truth.

Editorial Squabbles.

The editors of the *Banner* and *Pioneer* and the *Louisville Journal* are engaged in a war of words with each other, by which, if the said editors are to be believed, it seems that neither of them are any better than they should be. Prentice says that the Rev. Mr. Buck is an unprincipled and a profligate slanderer, "that makes merchandise of his politics and his religion, condemns horse-racing and runs a hack for a whole week to the race course for the purpose of putting money in his pocket," and calls upon him to adduce evidence of his statements in reference to the *Journal* "or receive the slanderer's brand upon his front." Mr. Buck in return replies: "We cannot say of him (Prentice) that he will ever, in future, receive the slanderer's brand upon his front, for this he has long since received, deep driven by the searing signet of the father of lies, known and read of all men, a memento of his fraternity, and no equivocal pledge of his future destiny."

It seems that this quarrel grew out of some remarks made by the editor of the *Banner* in reference to the course of the *Journal* on the Catholic Question, and in his rejoinder to the *Journal*, he endeavors to show that Prentice is a Catholic, and cites in proof of this, that he took his child all the way to Bardonia, for the purpose of having it christened by the Bishop; and accuses him of a Jesuitical intrigue with a Catholic priest in Louisville, to break down the Protestant schools of that city, and to establish a Jesuit school in their stead.

When an editor of a religious paper enters into a controversy with a political editor, he deserves a flagellation, for he has stepped aside from the path of his duty, and while he will do no good to the religious public by such a course, the cause of truth will be as likely to suffer by the means, as the editor himself. We know nothing, personally of the charges brought against the editor of the *Banner*, but we have but little doubt that the editor of the *Journal* has slandered him. If he had been guilty of the charges, they would have been known before this; his wisest course then, would have been to remain silent. Prentice is well known, not only in Kentucky, but in New England, and his slanderers could never have worked a permanent injury to the editor of the *Banner*, but when he condescends to meet him with railing for railing he places himself on a level with his traducer.

SAMUEL CORNELIUS, JR., of New Jersey, was ordained as pastor of the Baptist church in Tecumseh, on the 28th of October.

Items.

A COLORED BRITISH GOVERNOR.—By recent West India papers, says a Montreal paper, we learn that the Lieut. Governor had left for England, and that a Mr. James Lang Bremner, a colored gentleman, has assumed the reins of government. It is said he is the first of his race who has had the honor of representing the Sovereign as the Governor of a British Colony.

Two New School Presbyterian churches in Cincinnati, are said to have become Congregational.

We see it stated that Rev. Mark Hopkins, D. D., President of Williams College, has been elected Bartlett Professor of sacred rhetoric in Andover Theological Seminary.

THE ESTABLISHMENT AND DISSENT IN ENGLAND.—According to the estimate of the London Non-Conformist, there are 10,450,000 Conformists, and 16,750,000 Non-Conformists, or Dissenters, of all denominations. The Non-Conformists have 48 members in the new Parliament, pledged against all future Church endowments.

The Emperor of Russia has issued a decree ordering all the Jews in the empire either to become members of one of the guilds of commerce, or burgesses of town, or to become cultivators of the soil. Those who refuse to comply with this order are to be subjected to all the measures of repression which the Government may think proper to adopt.

LIBERAL.—When the resignation of the Rev. Dr. Burgess was accepted by the Wardens and Vestry of Christ Church, it was voted that the Treasurer be directed to pay him his accustomed salary until the first day of April, 1848.

The Christian Index says that Dr. Manly has resigned the Presidency of Alabama University.

RECOGNITION.—We learn from the New York Recorder that the Shiloh Baptist Church, worshipping at the corner of 29th street and Eighth Avenue, took place, according to previous arrangement on Thursday evening, Nov. 18. Sermon by Rev. E. Tucker. The Rev. L. Parnely is the pastor of this church, which consists of twenty-nine members. It is situated in a growing part of the city, and has the best wishes of many friends, for its usefulness and enlargement.

The New York Recorder is out in favor of Rochester as the most desirable location for Madison University. There will be a contest between Rochester, Syracuse and Utica, in securing its location.

The Rev. Dr. Brownlee, who on account of the state of his health has relinquished active labors as a minister of the gospel, has been provided for by the Dutch Reformed churches, to which denomination he belonged, with a competent salary for life.

The Rev. Samuel Haskell, a graduate of the Theological Seminary at Hamilton, has accepted a call, and entered upon his labors as pastor of the Baptist church in Detroit.

Thanksgiving and evacuation day were observed in New York on the 25th ult. A decent respect for the religious feelings of thousands of the citizens of that city should have prevented a military display and the firing of cannon on that day; but it seems that there are still some over-grown boys in the world who love the drum and fife better than a religious anniversary.

CONVERSION OF A MUSULMAN.—The Watchman of the Valley contains an extract of a letter from the Rev. Mr. Porter, missionary of the General Assembly's Board in Northern India to a gentleman in the vicinity of Cincinnati which says that one of the most distinguished Mussulmans at Jalandhar has lately declared himself a believer in the *Sanctity of Christ*; which is just the same as it was for a Jew to say in the days of the Apostles, "I believe that Jesus is the Son of God." A Mussulman considers himself insulted if you tell him he does not believe in Christ. They all acknowledge him as a prophet, but deny his divinity. As this man is a person of great influence, his declaring himself a Christian, has raised a great uproar in Jalandhar. No efforts short of violence are spared to get him back; and perhaps that may yet be resorted to. He still remains firm in his adhesion to Christianity.

The physicians of Boston intend forwarding to Congress a petition for some suitable remuneration by the government, to the discoverers of the use and application of ether in surgical operations.—Drs. Jackson and Morton are especially contemplated, we understand, by the petitioners.—*Boston Reporter.*

If Drs. Jackson and Morton are to derive the benefits accruing from this discovery, they will get what does not belong to them. We saw a tooth extracted several years since, by Dr. H. Wells, of this city, while the patient was under the influence of ether. The operation was completely successful, as had been several others which he had performed previously. A year or more elapsed before we heard of anything of the kind being done in Boston.

CHRISTIAN UNION.—A number of meetings have been held in New York within a week or two past for the purpose of adopting a plan for holding a series of *Union Meetings* the ensuing winter. A committee of arrangements has been appointed.—The plan purposes to embrace the evangelical churches of every creed. Rev. Dr. Peck of the Methodist church and Drs. Cox and Lansing of the Presbyterian, and several others made interesting addresses on the occasion. What church would result from a similar demonstration in this city. We should be pleased to see a series of *Union meetings* commenced.

We learn from the Christian Watchman that the Rev. R. W. CUSHMAN, late pastor of the Bowdoin Square Church, has accepted the call of the Second Baptist Church in Washington City, to perform ministerial services during the absence of their pastor, Rev. George W. Sanson, on his tour in Europe and the East.

REV. ROBERT F. ELLIS, formerly pastor of the Baptist Church at Chickopee Falls, and subsequently for several years an agent of the A. S. S. Union in Missouri, has accepted a call from the Baptist church in Alton, Ill., to become their pastor.

The amount received into the treasury of the Missionary Union for the month of October, was \$6,545 1/2. Total from April 1, to Oct. 31, \$41,733 94.

We have several communications on hand which will be attended to in due season.

English

Our English brethren strangely misrepresented it them from this country. It is the subject of common not understood by the scribe them, nor fairly re-minister in London, in a p-us, says, "Even in the G-sometimes read things about us nightly. In a number or three days ago, there Wheelock, professing to re-and heard in London. If he must have been strange statements have no more the new York Recorder, which speaks of thoughtful statesmen, being barely whereas the chicken was con-year. But without desiring every thing, I confess I am not have seen or heard of was in London, being very on almost all our committee with Baptist ministers of all lish brethren, therefore, dis-representations of things am-in fairness, to believe that means led into error. Of no one will doubt, but not in-include in representing the brief visit to a foreign coun-

REVIVAL AT WASHINGTON. LINDSEY.—In a letter received he writes—"It would desire the friends of Christ to let us with us in Washington, privilege of visiting our Jor-within a few months past, the friends of the friends of conversion. We expect to en-again soon.—*Watchman of the*

MR. WILLIAM H. CORNING received and accepted a call for al church in Clintonville, (I will be ordained as pastor of Sermon by Rev. Mr. Smith,

CAPITAL PUNISHMENT.—"The government of the little rino, in Italy, is initiating the bor, Tuscany. It has appointed with the elaboration of penal code, suppressing the substituting therefore other the abolition of capital pun-ready acted upon. As long the Grand Duke appointed instructions to suppress out- and to replace it by solitary labor."

Dr. Baird was prevented of course of Lectures on Me-health. There was a very ance, when a letter was re- that he should probably be a lecture on Wednesday even- will be of a highly interest- character. Wherever Dr. Baird received the most flattering gratification experienced by ing to him. More actual in- of Europe may be gained fu-tures than by reading as man-

John B. Gough, the able ance, will address the citizen-day, Tuesday and Wednesday week.

New Public

THE PEER OF DAY. LATE UPON LATE. PRESENT UPON PRESENT. J.

Three separate volumes each, done up in a uniform style is perfectly plain, neat, and all by the same author, and r-ies of the earliest religious mind is capable of receiving, ranged all the most important-tions of history in the Old and a series of Lessons, which a question, verses and illustrat-attract the attention of the ch-you

Poetry.

For the Christian Secretary.

"Lead me to the Rock that is higher than I."
When wandering benighted in life's gloomy vale,
When clouds gather round thee, and sorrows assail,
Then sink not, despair not, but this be thy cry,
"Oh! lead to the Rock that is higher than I."

Though dreary the desert, and scorching the heat,
And no verdant oasis spring up to greet
Thine eye's weary longing, then breathe thou the sigh,
"Oh! lead to the Rock that is higher than I."

When Beulah's fair regions at length thou hast won,
On linger not, halt not, thy journey's not done,
But still let those blessed shades echo thy cry,
"Oh! lead to the Rock that is higher than I."

And when the dark river of Death comes in view,
May Faith part the waters and lead thee safe thro',
Then find the reward of thine unceasing cry,
"Oh! lead to the Rock that is higher than I."

Farmington, Nov. 26, 1847. M. A. W.

God is Love.

I cannot always trace the way
Where Thou, Almighty One, dost move;
But I can always, always say,
That God is love.

When Fear his chilling mantle flings
O'er earth, my soul to heaven above
As to her sanctuary springs,
For God is love.

When mystery clouds my darkened path,
I'll check my dread, my doubts remove,
In this my soul's sweet comfort hath,
That God is love.

Yes! God is love—a thought like this
Can every gloomier thought remove,
And turn all tears, all woes to bliss—
For God is love.

Resurrection of Christ.

BY REV. HENRY MILLS, D. D.

My Saviour lives!—and though death's dreary gloom
Now streams the dawn of day;
The Prince of Life to us with life is come!
The grave has lost its prey!

In death awhile he slumbered,
Now wakes with strength to save;
No more with arrows cumbered—
He left them in the grave.

My Saviour leads!—and Hell, and Grave, and Death,
Are driven back to Night!
My soul he strengthens now with cheerful faith,
To seek his home of light.

Through shades of death—beside me—
And through the grave—still on,
He heavenward will guide me,
The path himself has gone.

My Saviour reigns!—on high in glory reigns!
His throne shall ever last!
His throne shall ever last!
His throne shall ever last!

With power divine the sceptre he sustains,
His trials all are past,
At death my trials closing,
My soul with him shall rest;

My flesh, in hope reposing,
Shall wake, with glory blest.

Religious & Moral.

The First Prayer in Congress.

The subjoined extract of a characteristic letter from John Adams, describing a scene in the first Congress, in Philadelphia, in September, 1774, shows very clearly on what Power the mighty men of old rested their cause. Mr. A. thus writes to a friend at the time:—

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay, of New York, and Mr. Rutledge, of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams rose, and said, 'that he was no bigot, and could hear a prayer from any gentleman of piety and virtue, who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duane (Dunster) pronounced it' deserved that character, and therefore he moved that Mr. Duane, an Episcopal clergyman, might be desired to read prayers before the Congress to-morrow morning." The motion was seconded, and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duane, and received for answer, that if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk, and in pontifical, and read several prayers, in the established form, and then read the Psalm for the 7th day of September, a part of which was the 35th Psalm. You must remember this was the next morning after we had heard the rumor of the horrible cannonade of Boston. It seemed as if heaven had ordained that Psalm to be read on that morning.

"After this, Mr. Duane, unexpectedly to every body, struck out into an extemporaneous prayer, which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopalian as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such correctness and pathos, and in language so elegant and sublime, for Congress, for the Province of the Massachusetts Bay, especially for the town of Boston. It had an excellent effect upon every body here. I must beg you to read that Psalm. If there is any faith in the Sortes Virgilianæ, or Sortes Homerice, or especially the Sortes Biblicæ, it would be thought providential."

Here was a scene worthy of the painter's art. It was in Carpenter's hall, in Philadelphia, a building which (we learn by a recent article) still survives in its original condition, though now sacrilegiously converted, we believe, into an auction mart for

the sale of chairs and tables,—that the forty-four individuals met, before whom this service was read.

Washington was kneeling there, and Henry and Randolph, and Rutledge, and Lee, and Jay; and by their side stood, bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently for America, for the Congress, for the Province of Massachusetts Bay, and especially for the town of Boston; and who can realize the emotions with which they turned imploringly to Heaven for divine interposition and aid. "It was enough," said Mr. Adams, "to melt a heart of stone. I saw the tears gush into the eyes of the old, grave, pacific Quakers of Philadelphia."—*Newark Daily Advertiser.*

Not Here! Not Here!

One beautiful, but keen cold evening in January, a young gentleman entered Dr. C—'s office, (with whom I was spending a vacation,) and hurriedly inquired where he should find the doctor.

Not being able to inform him, he requested me to accompany him down to H—'s hotel, as there was a young lady in the ball-room, very ill.

Supposing it a fainting fit, I clapped a bottle of hartshorn, and together with a lancet, in my pocket, and accompanied him.

On the way he informed me, as I already knew, that a ball was in progress at the hall, and had been interrupted by the unfortunate illness of one of the belles of the evening.

Arriving at the hotel, we were somewhat surprised at the rapid filling and driving away of the carriages at the door.

We caught, now and then, an exclamation, which betokened extreme terror, but heard nothing sufficiently distinct to admit of forming a conclusion, as to the cause of the apparent confusion.

Passing up the stairs, we encountered numbers of young ladies, with their mantles thrown carelessly about them, with cheeks as pale, and lips as bloodless as though themselves were the subjects for whom aid was summoned. They were hurrying away from contamination, the hilarity of the occasion having been suddenly exchanged for mute terror.

Hurrying through the crowd, we entered the ball room. It was very spacious, and brilliantly lighted, but deserted of its occupants, save a group in the centre, who seemed horror-stricken by the sight which humanity compelled them to witness.

On a sofa, which had been drawn from the side of the room, sat a young lady, in a stooping posture, as though in the act of rising, with one hand stretched out to take that of the partner, who was to have led her to the dance.

With the smile upon her lip, and eyes beaming with excitement, death had seized her.

The smile of joy was transformed to a hideous grin; the beaming eye now seemed but a glazed mass protruding from the socket.

The carmine, added to give brilliancy to her complexion, now contrasted strangely with the sallow hue her skin had assumed, while the gorgeous trappings, in which fashion had decked her, seemed but a mocking of the habiliments of the grave. Death under such circumstances was horrible. No wonder the pale mother, as she knelt beside her child, groaned out, "Not here! Not here! Let her die at home!"

We had arrived too late to render aid. The spirit had fled, and all that could be done was to remove the body, and strip it of its senseless paraphernalia. This horrible catastrophe, was one of those striking acts of Providence by which we are forewarned that Death claims all seasons for his own. When the young and beautiful, surrounded by the consolations of religion, depart in the triumphs of a Christian's faith, we bow ourselves to the stroke, and believe that a seraph has passed from among us, to mingle with the just above.

But a sudden dispensation like the one above, leaves a shadow upon the hearts of survivors, which no after scene can dispel. Do they mingle with the merry dancers? In the midst of their festivity comes the awful phantom of the past. In the silence of their own chambers, they weep for the departed, and seek in vain, in memory's storehouse, for some fond message whispered from the bloodless lips as the spirit sighed itself away.

"Not here! not here!—let her die at home!" would be the exclamation of any mother, were she to stand thus, by her only child; while the only response vouchsafed would be found in the soul-harrowing exclamation of those around, dead! dead! dead! and in a ball-room!—*Northern Budget.*

Progress of Reform in Turkey.

The Journal of Commerce has a letter from Constantinople, Sept. 1, from which we copy as follows:

"Under the administration of the most enlightened and liberal Grand Vizier that an Ottoman Sultan ever secured, Turkey is fast realizing and consolidating all those new and improved institutions which have only hitherto had an existence on paper. Reschid Pasha marches much less precipitately forward in reform than he did on his return from his first embassy to France, and as a result the Capital is perfectly free from rumors and conspiracies. Yet thousands give him the name of Ghiaour Pasha.

To carry out his schemes of a reformed administration, he is in the greatest want of suitable employees for every branch of the service. Their deficiency is in intelli-

gence and education. To remedy this evil, there is a Council of Public Instruction, who are devising normal and elementary schools for the whole people. In the meantime there is a superior and secondary military school, a superior and secondary medical school. The secondary schools are preparatory to the superior ones. In them all a course of education, liberal, compared with anything previously existing, is pursued. But to crown all, there is now building under the shadow of St. Sophia, a University, to receive pupils of every religion, and to be taught by professors of whatever nation. The secondary school for this already exists on a small scale."

A Jew's Opinion of the Saviour.

Mr. Noah, of New York, himself a Jew by profession, has expressed the following opinions of Jesus, the true Messiah, which will be new to many of our readers, and contains some sentiments not unworthy an avowed professor of the Christian religion:

"It has been said, and with some commendations on what was called my liberalism,—that I did not in this discourse treat Jesus of Nazareth as an impostor. I have never considered him as such. The impostor generally aims at temporal power,—attempts to subvert the rich and weak believer, and draw around him followers of influence, whom he can control. Jesus was free from fanaticism; he was a quiet, subdued, retiring faith; he mingled with the poor, communed with the wretched, avoided the rich and rebuked the vain-glorious. In the calm of evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission. He courted no one, flattered no one; in his political denunciations he was pointed and severe—in his religion calm and subdued. These are not characteristics of an impostor; but, admitting that we give a different interpretation to his mission, when 150 millions believe in his divinity, and we see around us abundant evidences of the happiness, good faith, mild government and liberal feelings which spring from his religion, what right has any one to call him an impostor? That religion which is calculated to make mankind great and happy, cannot be a false one."

In the following extract, we have an eloquent defence of the Jews, together with a powerful appeal to the justice and liberality of Christians:

"From the days of Constantine, when church and state were first united, when the christian religion was used as an instrument to carry out political objects, all has been confusion, the admixture of pagan worship, in which the mildness, charity, simplicity and beauty of primitive christianity were wholly lost.

"The sun of that faith, as I have already said, only rose at the period of Reformation, and has gone on gradually shedding its mild rays over the whole world. It only rose for us,—for since that period we have enjoyed comparative tranquillity."

But free by law, we are not so by public opinion; prejudice still seizes upon us, denying us that estimation, that influence, that portion of worldly honors and rights, which should appertain to good citizens of every faith. We are not fully incorporated into the family of mankind. Christians by profession are not all christians in practice; they have assumed to themselves the right to punish, the right to judge, the right to condemn, and the afflictions under which the chosen people have suffered from an assumption of these rights, have entailed an awful responsibility upon christians."

Vengeance belongeth to me, saith the Lord; but it has been wrested from him by man. Where is the warrant for this persecution of the Jews, this innate feeling of hostility and prejudice against them, on the part of christians? Not in the gentle and forgiving kindness of their great Master; his example was more charitable; he forgave the Jews with all his heart, for any wrongs to him; he prayed for them, loved them, and declared that he died for them; and yet those who profess to walk in his meek and lowly steps, refuse to feel as he felt, to forgive as he forgave, and to love the children for the Father's sake. We have lost all; country, government, kingdom and power. You have it all, it is yours. It was once ours. It is again to be restored to us. Dismiss therefore from your hearts all prejudice which still lurks there against the favored people of God; and consider their preservation as a light and beacon for the great events which are to follow. They are worthy of your love, confidence and respect. Is it nothing to have such fathers and founders of their faith, as Abraham, Isaac and Jacob; such mothers as Rebecca, Leah and Rachel; such illustrious women as Miriam and Deborah, Ruth and Esther? Is it nothing to have been deemed worthy by the Almighty to have had a path made for them, through the waste of waters; to have been led to Mount Sinai, and there receive the precious and divine gift of that Law which all revere and hold sacred at this day? Is it nothing to have erected the Temple of Jerusalem, when the priesthood and Levites presented their votive and expiatory offerings to the Most High? Is it nothing, my friends, to have outlived all the nations of the earth, and to have survived all who sought to ruin and destroy us? Where are those who fought at Marathon, Salamis and Plataea? Where are the Generals of Alexander, the mighty myriads of Xerxes; where are the bones of those which once whitened the plains of Troy? We only hear of them in the pages of history.

But, if you ask, where are the descendants of the million of brave souls who fell under the triple-walls of Jerusalem,—where are the subjects of David and

Solomon, and the brethren of Jesus? I answer, here.

"Here we are, miraculously preserved, the pure and unimixed blood of the Hebrews, having the law for our light, and God for our Redeemer. How we have suffered, my friends, for steadily adhering to a belief in his unity, I need not pain you by recapitulating; even to this day, persecution has not sheathed its bloody sword."

Inquirers.

The inquirer should not be treated as though he were not guilty. Some there are, who treat inquirers as though their only object was to console and comfort them, and to this end treat them as poor, unfortunate creatures, not much, if at all, to blame. But the truth is, they are guilty, dreadfully guilty before God, and they must truly repent, or "perish." This they should be distinctly taught. They should be assured that they are far more guilty than they are aware of; and that their condition and danger is vastly more wretched and alarming than they can conceive of.

It is said, that will drive them to despair. Well, then it is more desirable that they should despair, utterly and immediately, and forever despair of saving or helping themselves, or obtaining help from any other, save Christ alone. To him they should be directed and urged. His ability and willingness to "save to the uttermost all who come unto him," should at the same time be set before them with the greatest possible clearness and force. The riches of his pardon, the abundance of his love, the depth and tenderness of his sympathy, should all be presented in the most attractive light; but the inquirer should be assured that it must be received as a mere gratuity, and not on the ground of any merit or worthiness on his part.

Inquirers should not be told that they are Christians already, and urged to believe it. It is a most dangerous error, which I fear proves the ruin of many souls, that faith is merely to believe that one is a Christian.—Upon this fatal principle, some instead of exhorting inquirers to believe in Christ, exhort them to believe that they are already converted—assuring them that they are Christians, if they will only believe it. Ah! fatal snare; it is faith, living faith, which unites the soul to Christ, and, of course, constitutes a Christian. Persons may believe themselves to be Christians with the greatest possible confidence; but that does not make it so. Not at all. Persons may do any and every thing else, and talk like an angel, but if they do not submit to Christ and accept of a whole Saviour, they cannot be Christians, but are still in the "gall of bitterness and the bonds of iniquity." No one, then, should be pronounced a Christian, whatever his exercises may be, nor encouraged to indulge hope, until he has submitted to Christ, and is "found in him, not having on his own righteousness, but the righteousness of God, which is by faith in Christ."

The Seven Children.

Early in the morning, as the day began to dawn, the devout father of a family rose with his wife from their couch, and thanked God for the new day, and for their refreshing slumber.

But the red glow of morning beamed into the little chamber where their seven children lay in their beds and slept.

Then they gazed at the children one by one, and the mother said, "They are seven in number; alas! it will be hard for us to find them food." Thus sighed the mother, for there was a famine in the land.

But the father smiled, and said, "See, do they not lie there, all the seven? And they have all red cheeks, and the beams of the morning stream over them, so that they appear lovelier than ever, like seven blooming roses. Mother, that shows us that He who creates the morning and sends us sleep, is true and unchangeable."

And as they stepped from the chamber, they saw at the door fourteen shoes in a row, growing smaller and smaller, two by two, a pair for each child. The mother gazed at them, and when she saw they were so many, she wept.

But the father said, "Mother, why dost thou weep? Have not all the seven received sound and active feet? Why, then, should we be anxious about that which covers them? If the children have confidence in Him who can do more than we can comprehend?"

"See, his sun rises! Come, then, like it let us begin our day's work with a cheerful countenance."

Thus they spoke, and toiled at their labors, and God blessed the work of their hands, and they had enough and to spare, and their seven children; for faith gives strength and courage, and love elevates the soul.—*Home Magazine.*

The Happy Sunday School Teacher.

Who is the happy teacher in our Sunday School? I answer, it is one who is truly devoted to God.

There is no indecision about him—no halting between two opinions. His mind has been enlightened to perceive the beauty of divine truth, and he supremely admires it. His heart is deeply affected with the love of the adorable Redeemer, and he is thoroughly consecrated to his service. His views are clear and scriptural with regard to the value of the soul, the malignity of sin, the preciousness of spiritual blessings, and the glory and blessedness of heaven; and he is solicitous to be under the hallowed influences of these principles, that they may direct his judgment, purify his affections, and prepare him for every duty.—These are the principles which tranquilize

the mind under all trials, and which ennoble the spirit.

The happy Sunday School teacher enters into the church from the convictions of enlightened and vital piety, and he comes into the Sunday School under the influence of a principle of self-consecration to Jesus. All his plans and all his labors are prompted and governed by motives of a pure and exalted character, and hence he is happy as a Christian; and this also sustains and animates his spirit amidst all his difficulties and trials connected with his Sunday school duties.

The happy teacher works from love. It is ardent attachment to his Lord which keeps him there. It is the love of Christ as a constraining principle, as the absorbing feeling, as the master passion, which induces and constrains him to do all he can for that glorious Saviour who died that he might live. When he thinks of the poverty of Christ, of the life of Christ, of his temptations, of his preaching, of his agony and bloody sweat, and of his agonizing and accursed death on the tree, he says, "What can I do to make the love of Jesus more extensively known—to diffuse abroad the savor of his name, and publish more widely the riches of his grace? I will go into the Sunday School. I will tell little children of the love of Jesus. I will point little children to the cross of Christ. I will tell children of him who is the way to God, to pardon, to happiness and to heaven." Thus the teacher commences and prosecutes his labors under the influence of love, and therefore he must be a happy teacher.—*S. S. Jour.*

The three Voices.

What saith the Past to thee? Weep!
Truth is departed;
Beauty hath died like the dream of a sleep,
Love is faint-hearted;
Trifles of sense, the profoundly unreal,
Scare from our spirits God's holy ideal—
So, as a funeral bell, slow and deep,
So tolls the Past to thee! Weep!

How speaks the present hour? Act!
Walk, upward glancing;
So shall thy footsteps in glory be tracked,
Slow, but advancing,
Scorn not the smallness of daily endeavor;
Let the great meaning enoble it ever;
Drop not o'er efforts expended in vain!
Work, as believing that labor is gain.

What doth the Future say? Hope!
Turn thy face upward;
Look where the light fringes the far rising slope;
Day cometh onward,
Watch! Though so dark be twilight delaying,
Let the first sunbeam arise on thee praying;
Fear not, for greater is God by thy side,
Than armies of Satan against thee allied!

BIGOTRY DACTYLOTYPE.—Here is a truthful picture of an infernal monster, drawn by the Boston Chromotype:

"Bigotry is the arch fiend of this woe-begone world. Did he always stand out in his own drapery of sable suit, there would be very little trouble with him. But he takes the robes of religion, of spirituality, even of freedom and liberality. But there is one certain test of his presence. It is the grave. At that sad bourn, all human quarrels cease. Humanity unbends the bow, lets fall the battle-axe, and weeps with a full heart over the prostrate brother laid away in his long sleep. Meek-eyed Charity bends over the coffin, remembers all the good and worthy deeds, and forgets and forgives all the ill ones. But there is that which comes with rude manner and sneering lips, plucks aside the winding sheet, exposes every scar and deformity, and spurs the coffin with a grin of contempt. That is Bigotry. No matter if clothed in the vestments of the holiest freedom, and the most bloodless non-resistance, it is Bigotry—the fiend that has kindled all the *auto de fés* and Smithfield fires, and invented all the racks and thumb-screws that have yet been used in the absurd work of making men think alike."

COMING NEAR TO GOD.—O that the formal and nominal Christian, who attends divine worship, would but once be persuaded, that if he come one step nearer to God, his happiness will receive almost an infinite advance. Let the shadows lead him to the substance; let the image in the glass allure him to converse with the original beauty, and the ordinances of grace bring him nearer to the God of grace. Let him no longer content himself with pictures of happiness, but give himself up entirely to the Lord, and be made possessor of solid and substantial felicity. Blessed is the man who has renounced sin and the world, and his heart is overpowered by divine goodness, and brought near to God in his holy covenant.—*Dr. Watts.*

The almost Christian is the unhappiest of men; having religion enough to make the world hate him, and yet not enough to have God love him.

Knowledge is never of very serious use to man, until it has become part of his customary course of thinking. The knowledge which barely passes through the mind resembles that which is gained of a country by a traveller, who is whirled through it in a stage; or by a bird flitting over it in his passage to another.—*Dwight.*

"Oh when the mother meets on high
The babe she lost in infancy—
Has she not then, for pains and fears,
The day of woe, the watchful night,
For all her sorrows, all her tears,
An over payment of delight?"

Every great and noble feeling which we cherish, every virtuous action which we perform, is a round in the ladder which leads to God. All knowledge of God proceeds from virtue. But virtue is a gift of God. Without God there is neither wisdom nor holiness; and God is the centre of wisdom and holiness.

We never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How, then, can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

True goodness of heart nourishes itself on the good which it does to others. The good loves him to whom he does good, as the bad hates whom he has injured.

How many a man hates his neighbor for no other reason, than because he knows he deserves himself to be hated by him.

It is the manifestation of the glorious presence of the Almighty that makes heaven to be itself.

One rose upon a bush, though but a little one, and though not yet blown, proves that which bears it to be a true rose tree.

Advertisements.

New Books.

WATER DROPS—by Mrs. Sigourney—a Temperance Book for 1848.
Symington on the Attemperament.
Mages " " " "
Jenkins " " " "
Charnock's Works.
Genius of Scotland—a new supply—at
BROCKETT & FULLER'S,
No. 219 Main street.

Paper! Paper!

THE attention of Clergymen and others in want of Cap, Letter, or Sermon paper, of any description, is invited to the stock of the subscribers. For variety, excellence and cheapness, it is not surpassed in this city.
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J. C. JACKSON, M. D., late of Philadelphia, respects and vicinity. Having enjoyed the advantages of the hospital, and several Dispensaries in that city, he feels competent to treat disease in any of its forms.
Office Union Hall Building, Main street, where he may be found during the night.
Sept. 17, 1847.

ATNA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only; Capital \$250,000, secured and vested in the best possible manner—office in the City of New York, and branches in all the principal cities of the United States. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The Office of the Company is kept in their new Building, next west of Trent's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.
The Directors of the Company are:
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The Atna Insurance Company has Agents in most of the Towns in the State, with whom insurance can be effected.
Hartford, Jan. 1847.

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CAPITAL \$500,000. Office No. 8 Exchange Building, North of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening.
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Hartford, Jan. 1847.

HARTFORD FIRE INSURANCE COMPANY.

Office North side State House Square, between U. S. Hotel and Eagle Tavern.
THIS Institution is the oldest of the kind in the State, having been established more than 50 years. Its incorporated with a capital of \$150,000, which is held and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, Books, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.
The company will adjust and pay all its losses with liberality and promptitude, and its conduct is to be the confidence and patronage of the public.
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The following gentlemen are Directors of the Company:
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S. H. Huntington, Charles Bowell,
H. Huntington, Henry Kneely,
Albert Day, Wm. T. Lee.
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Hartford, Jan. 1847.

Farm for Sale.

THE FARM of the late Amos Stanley, of one hundred and twenty acres situated in New Britain, 8 miles from Hartford. It is in excellent condition, and is suitably divided into meadow, pasture, ploughing and woodland. It has a good dwelling house, sufficiently large for two families, convenient outbuildings, and a barn nearly new, admirably arranged, with extensive accommodations for stock, hay and grain. This farm is an opportunity for any one wishing to buy a good farm—Should it become large to meet the views of any one wishing to purchase, a portion of it could be reserved—For further particulars enquire of Noah W. Stanley, near the premises, or of the subscriber in the village of New Britain.
T. W. STANLEY.

Monuments.

JAMES G. RATTERSON, Marble Manufacturer, of Hartford and Litchfield, Conn., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 523 Main street, (directly opposite Union Hotel,) where he will manufacture at the lowest prices, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.
CHURCH TABLETS, CHIMNEY PIERCES, MANTELS, CASES, TABLES, PENS, REASONS and CORNER TONS, of every material, and of every kind of Foreign Marble which can be procured, executed at short notice, and in a superior style of workmanship.
All persons in want of any kind of work in the Marble line, are respectfully requested to call and examine his styles of workmanship, before purchasing elsewhere. Every Monument delivered to any yard in the city, free of charge.
81 Feb. 25.

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